HAMILTON COLLEGE LIBRARY
MAR 23 1964

THE SPECTATOR

HAMILTON COLLEGE

SERIAL SEVENTEEN | HAMILTON COLLEGE, CLINTON, N. Y., MARCH 20, 1964 | NUMBER 18

CAST — Buzz Gray, Mike Richmond, Tom Bassford, Jennie Hildreth, Dan Dietrich, Dirk Milici, Barry Walker, Steve House, Bruce Winter, and Conway Wilson-Young reading Shakespeare's "Richard II."

Actors Give 'Commendable Reading' Of Shakespeare's Play, 'Richard II'

A Review by Peter Christensen

The Charlatans, under the direction of Bruce Winter, have produced a most commendable reading of Shakespeare's history, *Richard II*.

Winter has done much to relieve the static quality which is always to be feared when the words themselves must carry the action. Through the use of judicious movement, of a set (three risers and a chair) on and around which the players may move, and of rapid exits and entrances heralded by brief lighting effects, Winter has injected enough life into the production to keep it moving.

Among the actors, Dan Dietrich, as Richard, is excellent. Although very mild at the start, his performance picks up noticeably after the intermission, as Richard's fortunes plunge downward. The king's weaknesses become more obvious, and he gets completely wrapped up in his rhetoric; Dietrich shows his real understanding of the role as he makes the man and his weaknesses live. The deposition and death scenes are extraordinarily good.

Steve House, as the "silent king," Bolingbroke, is a fine contrast to Dietrich. His sullen bluntness, which at times achieves the level of dignity, is offset by the petulance and the weakness of Richard. House is also capable of projecting a magnanimous humor, as the scene in which he pardons his cousin Aumerle shows.

Among the others who have fairly large parts, Rick Lowell, as the Duke of York, is the most outstanding, in his ability to express honest feeling and compassion. Director Winter, portraying John of Gaunt, also offers a sturdy performance.

Among those with small supporting roles, Jennie Hildreth, as the Queen, and Phil Bailey, as the Bishop of Carlisle, are

(Continued on Page 6)

Classes To Elect Officers Tuesday

Run-off elections for the junior and sophomore class presidencies will be held next Tuesday. As decided by last Tuesday's general election, the junior nominees are Bob Adams and Kim Sargent. Phil Devenish and Jim Mesler are the contenders for the sophomore class presidency.

Adams, a member of Psi Upsilon, has played freshman and varsity football and basketball. He is a member of D.T. and an officer of his fraternity.

Sargent, a member of Theta Delta Chi, is the secretary of the Student Senate, as the sophomore representative - at - large. He is a member of D.T. and of the Executive Committee of the IRC. He has a program on WHCL, and is a two-year member of the Student Admissions Committee. He is also a member of the varsity tennis squad and is a two-year member of the squash team.

Devenish was a member of the Freshman soccer team and is a probationary member of the Social Committee.

Mesler is a member of the Student Senate, as the freshman class president. He is on the Executive Committee of the IRC and he is a member of the Choir and Woodwind Ensemble.

Council Approves Ten Sophomores For Year Abroad

Ten sophomores have been approved by the Academic Council for the Junior Year in France Program. They are:

Gabriel Asfar, a member of TKE and a major in English literature. He is a member of the Charlatans, a reporter for the *Spectator*, and president of the French Club.

George Feldan, a member of Emerson Literary Society. He is on the dean's honor list, and he plans a career in law.

John Goodman, a TKE. John plans a premedical major in chemistry.

Tad Herlihy, an Independent and a major in history. He is on the honor list and is an editorial assistant for the *Spectator*.

Steven Hershey, an Independent. He plans to major in history.

Whit Jones, an Independent. He is on the staff of WHCL-FM and is on the dean's list.

Frank Kaufman, an Independent. He is on the dean's high honor list and plans a career in law.

Bruce Littman, a Theta Delt. A premedical student, he is on the honor list and was on the Honor Court last year.

Dan Small, an Independent. He plans to major in English or French for a career in writing.

Stephen Steinberg, an Alpha Delt. He is on the honor list, and plans a major in history and a career in teaching.

150 Students Protest Chapel Requirement

Approximately 150 Hamilton students gathered on the steps of the chapel last Sunday evening to protest the college's required attendance at religious services.

About half of the students remained there during the whole service. Throughout the demonstration, order and quiet were maintained.

The demonstration followed an informal open meeting of the faculty on Friday, at which time the requirement was discussed. Any formal vote of the faculty, however, will not come until its meeting on Apr. 13.

Dan Siegel, a freshman, who spearheaded the demonstration, announced to the demonstrators that further like demonstrations would be held each Sunday until the vote of the faculty. In a letter to the *Spectator* this week, however, he said that such plans have been discontinued.

Both Dean Winton Tolles and Associate Dean Sidney Wertimer had little to say this week about the demonstration. Wertimer, however, had said to the Utica Daly Press that the demonstration was overdue.

" 'Our good dean . . . says that this happens every 10 years . . . The last disturbance was in 1951.'

"Wertimer said that he doubted if the regulation would be dropped. 'It's part of the heritage of the college,' he said. The college was founded in 1812 by the Rev. Samuel Kirkland, a Presbyterian minister.

"Wertimer said that there 'probably are not many universities that require this, but this gives us our individuality.'

"Asked what action would be taken against the objectors, he said: 'Absolutely none.' "

McEwen was not available for comment, but he did have a written statement about a change in the requirement. The statement reads as follows:

"The policy of the College in conducting the service of corporate worship and in making some requirement of its students of attendance at that service or at the church of their choice has been in effect for a very long time. The abandonment of that policy would not be likely to take place without the consideration of the matter by the Trustees of the College. Discussion by the Trustees of the matter could, of course, be initiated by themselves or might be suggested as a result of strong recommendation from the faculty of the College or the student body as represented by the Senate, or both.

I understand that the Student Senate discussed this matter last November, but no official communication was received from it at the time. The Facult is currently discussing a report of the Committee on Religious Program, and no action on that report can be taken before the next regular meeting of the Faculty, which is scheduled for Apr. 13."

Phi Bete Chapter Elects 10 Seniors To Membership

Ten seniors have been elected to the Phi Beta Kappa Chapter at Hamilton. Five seniors were elected in the fall.

The ten will be inducted Monday night. They are:

John Anderson, a mathematics major and a member of Gryphon. He plans graduate study in mathematics at Duke University for a career in college teaching.

Michael Colodner, a major in government and a member of ELS. He is a member of the International Relations Club and the Liberal Club and is a writer for the *Spectator*. He plans to attend law school.

James Ellis, a history major and an ADP. He is treasurer of Alpha Delt, an accompanist with the choir, and a member of the Chapel Board.

Arthur Massolo, a major in history and a member of ELS. He spent his junior year in Germany.

Clem Moses, a physics major and a D Phi. He has won fellowships from the Rockefeller and Woodrow Wilson foundations.

Larry Phillips, a major in history and an Alpha Delt. A member of the executive committee of the IRC, he plans to do graduate work in law school.

David Postles, a biology major and a Chi Psi. He is president of the Biology Club and plans post graduate study at the Upstate Medical Center.

James Schleifer, a history major and a TKE. He is a member of the choir and secretary of the Debate Club. He plans graduate study for teaching in college.

Horace Underwood, a history major and a DU. A manager of the track team, he will attend graduate school.

Grove Ward, a French major and a D Phi. He is in the French Club and IRC and is on the staff of WHCL-FM. He plans to do post graduate study in government.

Two To Compete In Senate Election

Jim Pollack and Jeff Stillman will compete in a run-off election for the presidency of the Student Senate in chapel next Tuesday, Mar. 24.

SPECTATOR
HAMILTON COLLEGE

SERIAL SEVENTEEN NUMBER 18

Editor-in-Chief: Thomas B. Hanson, '64

Managing Editor: Edward L. Deci, '64

Associate Editors: Tyrone Brown, '64; Richard A. Pfau, '64.
Assistant Editors: N. Stephen Bauer, '65; Jerrold W. Engelman, '65; Bruce Lambert Jr., '65.
Sports Editor: Bruce A. Rockwell, '65.
Assistant Sports Editor: John L. Frisbee, Jr., '65
Editorial Assistants: Thomas C. Crane, '66; Richard L. Edelson, '66; Thomas W. Herlihy, '66; Albert C. Patterson, '66; Drew B. Ramsey, '66; James R. Stear, '66.
Photography Editor: Richard J. Edmonds, Jr., '66.

BUSINESS STAFF

Business Manager: William F. Jeffrey, Jr., '65.
National Advertising: David W. Gould, '65.
Local Advertising: Richard C. Granville, '66.
Circulation Manager: Steven T. Woolson, '65.

The "Spectator" is an independent newspaper published 25 times in the academic year by the students of Hamilton College. Subscription price is $4.00 per year. Letters should be addressed to the "Spectator," Box 632, Hamilton College, Clinton, New York. Editorial office: Root Hall Basement (BR5). Telephone: 853-5511, ext. 76. Editor-in-Chief: Thomas B. Hanson, '64. Entered as second-class matter at the Post Office, Clinton, New York.

CONTINENTAL REVIEW —

'Consistently Good, Improved'

by DAVE ROBINSON

The work included in the current issue of the Continental is consistently good and represents an improvement over the material in last fall's issue.

Because of the limitations of space and time, this review will attempt to discuss only a few of the outstanding pieces at any length and must be content with making only some too-brief observations on the rest.

Hartley's "elegy" sets a difficult task for itself, attempting to capture both the spirit of the man and of the day of his death. It succeeds. The poem presents a series of tableaux, each accompanied by the thought it arouses in the writer. It moves from a strong opening, through this series of memories and associations, reaches an emotional climax at the lines "We fear, and know not how to say it, or make. The moments pass — oh, only pass;" then ends in a consideration of the meaning of Kennedy's death. The poem is structurally sound, and fulfills the requirements for a true elegy. It does, however, digress in spots, and one is faintly annoyed by borrowings from Eliot, which are not worked in as smoothly as they should be.

Bruce Winter, in his two poems, again demonstrates his skill. "The Valentine, a Valentine," a difficult poem, shows Winter's ability to work "with cleverness" with the "precious rags of faded words.'" The ironic twist given to the title by the poem itself is the best single illustration of this ability. The poem, "The Cherry Clock," is a fine example of how a central image may be used to bring home sharply to the reader the desired thought. Winter does so especially well in lines such as "Sound once more to the strong/Chime - throbbing of its oval pendulum."

Battin's poem, "In the Dust on the Main Street," shows this same controlled working around a central image, the same attention to detail as does Winter's. The concern for exactness evident in the writing of both makes their work stand out in this issue.

Though there is some question as to the validity of such an action in the judging of a poem, perhaps one might find it useful to read Gordon's poem, "Momento," then Winter's "The Valentine" to see two writers at different stages of development. Gordon lacks the subtlety of Winter in his approach to the subject matter; he is still too consciously "poetic." This is not to deny the ability of Gordon; rather, it is to show his promise. He does play off the images of the first section against those of the second well enough to give interest to and provoke thought about a familiar theme.

Bilheimer's use of a primer style in his "Here Are Some Children" is appropriate, but one becomes too conscious of it at the critical moment in the poem. He makes up for this, however, with the deft irony of the last three lines.

"Spleen," by Gutman, is interesting for its thought and imagery, but needs more work to eliminate the awkwardness of the phrasing which occasionally mars it.

It is hard to say much about the contributions of Milici, Wrigley, Hildebrand, and Dowlin; they are clear, essentially uncomplicated poems. Both Hildebrand and Dowlin do become a bit blatant in their method, however, Hildebrand in his opening line, Dowlin in his use of the tree.

In his short story, "This Is a Recording," Gordon again shows promise. He occasionally slips out of a generally sound style, but the story does involve the reader through his attention to detail, his building of tension, and the effective climax he gives to the story. The ending is a bit weak for a short story, but the problem has been defined, the point well made.

The idea of including drama in the Continetal is sound, but it is questionable whether Leopold's "Marionette with Charms and Tears" merits the amount of space given to it. The writer of an historical play must attempt to build tension, even though the audience knows the outcome; he must try to evoke interest through character analysis and development and through the new thought he brings to the subject. Further, the writer of any type of play must make his characters convincing.

In each of these qualifications, Leopold's play is somewhat lacking. The treatment of the subject is too obvious, too contrived; it wants a more original approach to make it interesting. Though the characters of Lodge and Harding are well-developed, those of the rest are not; they seem to act chiefly as mouthpieces to supply background information.

The result is that the play fails to convince in several places, for instance, the part of the first scene concerned with the consideration of the as yet unnamed candidate's qualifications. The play generally picks up toward the end of the first scene, becomes more consistently believable in the second, and ends strongly enough, though, again, there are spots in Harding's final, long speech which appear contrived.

-News Shorts-

The second of the Chapel Lectures will be given next Thursday, Mar. 26, at 8 p.m. in the Root Art Center.

Prof. Charles Adler will talk on *Russia and the West: Sources of Enmity*. He will discuss some of the non-ideological reasons behind the present cold war difficulties.

* * *

There will be no issue of the *Spectator* next Friday, Mar. 27.

Man, the stampede's on for
BRASS RINGER

Hop to it, meet the new "Brass Ringer," it really gets around. It's clean and lean. With man-size brass eyelets and wraparound toe guard. Long on looks, strong on comfort, great on wear. Made of washable cotton duck in a new smoky white chino, also in white. Medium width, sizes 5 to 12, 13, 14. Stampede on down to your nearest store and let 'em rustle y' up a pair. Ask for "Brass Ringer" Keds® today! It's a ◎.

Look for the blue label
U.S. Keds

United States Rubber
Rockefeller Center, New York 20, New York

COUNTRY STORE
GIFTS — ACCESSORIES
Selected and Distinctive Gifts for any Occasion
West Park Row
CLINTON, NEW YORK

FLORIST
HOWARD G. OWEN
15 Elm Street
CLINTON

LIMBERLOST CABINS
Limberlost Road

IF SHE'S NOT GETTING IN YOUR HAIR ...GET THIS

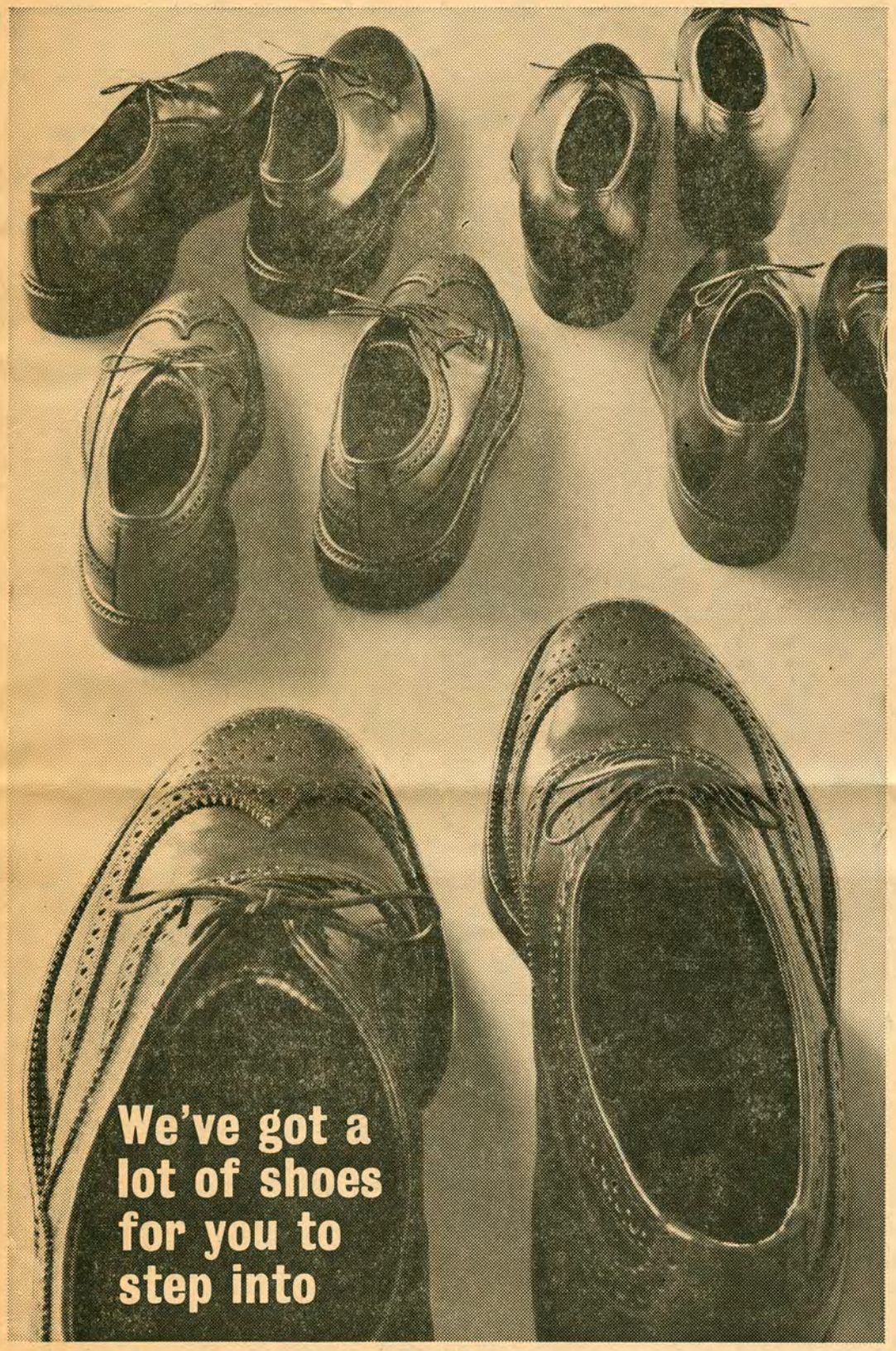
Those dainty fingers aren't about to play games in a messy, mousy mane! So, get with it! . . . get your hair *shaped-up* with **SHORT CUT.** Disciplines crew cut, brush cut, any cut; gives it *life!* Helps *condition*—puts more body, more manageability, more girls in your hair! Get it *today*. Old Spice **SHORT CUT** Hair Groom by Shulton . . . tube or jar, *only* .50 plus tax.

Professor To Edit Quarterly

Robert M. Browning, professor of German, has recently been elected managing editor of *The The German Quarterly*, a scholarly review published by the American Association of Teachers of German. Browning is presently the Book Review Editor and will undertake his responsibilities as managing editor this June.

The German Quarterly, with a circulation over 4,000, is primarily subscribed to by teachers of German and libraries both in America and Europe. The review includes articles covering all aspects of German literature and authorship, a section on exchange opportunities both in America and Germany, a book review division, as well as chapter reports and notes in brief. It is published in January, March, May, and November.

Browning, who will serve a term of at least three years, is the author of a book, *German Poetry: A Critical Anthology*, which appeared in 1963. To be released this spring is his second book, *Freude am Lesen*, (Joy in Reading), an anthology for the beginning second-year German student.



MORE AND MORE MANAGEMENT SHOES need filling every year at New York Telephone. If you can fill a pair of these shoes a few years hence, we want to see you now. It's a young man's world at New York Telephone, because the communications business is growing and changing fast. Customers require more specialized services, custom-tailored to meet their needs.

We need young men with creative minds, good grades, and the courage to tackle tough problems. The liberal arts man will find New York Telephone the place to test his ideas, use his many talents and interests. Before you make up your mind about employment, let us tell you about opportunities that can lead to a well-rounded, well-rewarded future for you.

Call Mr. Peter Stark, College Employment Coordinator, in New York City, Area Code 212, 394-3663. Just call collect. Or see your College Placement Office.

New York Telephone
An equal opportunity employer

by Jim Memmott

The sit-in was certainly a dull show. One can't stand around watching a non-violent demonstration without feeling a pronounced craving for some good old-fashioned violence. A few police dogs, some billy clubs, water hoses -- this would have made all the difference in the world. The news coverage would have been national. An orderly demonstration plays right in the administration's hands. The faculty and administration can, on a moment's notice, sit for years. They are masters of the art of reasonable, calm, and lengthy discussion. All the faculty members who gallantly entered chapel last Sunday evening must have felt a secret happiness as they marched by their students and imitators.

The administration is being all too sporting about the whole affair. A paternal pat on the head, a few demonstration jokes, some memoranda -- there was a time when the students could demonstrate and then delightfully flock into Tuesday chapel to be spanked. No more.

It is obvious the Trustees will do nothing about changing compulsory chapel. Any trustee who is a loyal Hamilton man must have the same attitude that is seen in our senior class. Any self-respecting senior feels that if he sat through three years of compulsion, all Hamilton students should serve their three years. Enough of this.

* * *

I hereby petition the student body to march on the Minor Theatr and protest against quality FM radio on the campus. I demand a return to cheap, low-quality, rock and roll music here at Hamilton. WHCL-FM is nothing more than a $30,000 toy.

However, like most demonstrators I can be bought. If the officers of WHCL-FM refuse to take their programs off the air, I will be soothed if they give us back the Friday Night Marathon. Only members of the Senior Class remember the Friday Night Marathon. The students used to operate an A.M. radio station in the basement of Root. Every Friday evening listeners could tune in and hear the mellow voice of Jeff Ginman at the mike. With his side-kick, Norm Barron, and any guests who dropped in Jeff pushed the platters until his audience stopped calling in those requests.

The show would usually go until three or four in the morning or until Mr. Wertimer phoned in his request. Jeff spun the oldies: "Green Stamps," "Peppermint Stick." Any one could drop into the studios in the old days. A couple beers, a couple laughs. There was always a chance of getting on the air and saying hello to the guys back in the dorm. If Jeff came back now he wouldn't believe his ears. All his work to bring good rock and roll to Hamilton gone to waste.

* * *

Rick Pfau had a room party last Saturday night with live music supplied by the DKE Band. This is a first. Rick wins this year's Mark Maxwell award.

* * *

The *Spectator* will soon be under new management. Rumor has it the new editor wants to get rid of me.

SET 'EM UP!

© WEBCO © THE WEST END BREWING COMPANY OF UTICA, N. Y.

A Symposium on the Religious Requirement at Hamilton

The symposium on these pages has been constructed in order to air all the questions concerning the College's requirement of religious attendance for three years. The participants are speaking to the question: Resolved: that the religious requirement at Hamilton should remain as is.

The participants are Dr. Edwin B. Barrett, associate professor of English; Dr. Russell T. Blackwood, associate professor of philosophy; Dr. Rocco R. Fazio, instructor in English; Stephen C. Frederick, '64; Dr. John S. Gambs, professor of economics; Mark W. Maxwell, '64, Charles L. Todd, professor of public speaking; and Dean Winton Tolles.

Others who were asked to participate but declined were Dr. Charles C. Adler, assistant professor of history; Dr. Austin E. Briggs, assistant professor of English; Dr. Edward B. Graves, professor of history; Dean Colin F. Miller, associate professor of philosophy and religion; Dr. George L. Nesbitt, professor of English; and Jay G. Williams, instructor in philosophy and religion.

In Favor

WINTON TOLLES

I believe in our present religious attendance requirement, substantially as it now stands. The word "substantially" suggests only that I feel that perhaps the means of satisfying the requirement might be made somewhat more liberal and that, as with all human activity, there is room for change to make the religious program more effective. Basically, I believe in and support the present requirement. I think first, that it is a reasonable requirement, and second, that it is in the best interest of Hamilton College.

The present requirement is reasonable because it is announced to the entering students in advance and represents part of a contract which they make with the College. Whenever one attempts to compare the religious requirement with other college regulations, he is likely to encounter the statement that religious demands are not like other demands. There may be something in this point of view. Still it seems to me that for purposes of analogy, at least, the religious requirement may be compared to other demands. A high school senior may elect not to come to Hamilton because of its language requirement. He may elect to come because of the science requirement. Similarly he may decide to come or not to come because of what he is asked to do about attendance at religious services. This demand is not something which is thrust upon him after entrance. It is a stated, established requirement for a Hamilton degree.

Furthermore, if during attendance here a student finds the religious attendance requirement unbearably repugnant, he is free to transfer elsewhere. The College, without rancor, will do everything that it can to facilitate the transfer. Again, as an analogy, a student may decide that he wishes to withdraw because he finds the public speaking demands unpleasant, or because the offerings in sociology or Russian or some other field do not meet expectations. The privilege of seeking what he wants elsewhere is open to him no matter whether he desires academic change or change in the religious attendance demands.

The present requirement seems reasonable because it allows freedom to the individual and can hardly be considered too exacting. In essence, the student may elect any kind or place of worship that he wishes. With the absence allowances, he need devote no more than a maximum ten hours a semester to religious attendance. If he is a disbeliever in religious worship, he ought to be willing to expose himself and his beliefs to that small amount of challenge. If he is uncertain about his religious beliefs, he ought to be willing to devote some time to an attempt to arrive at firmer conclusions. If he favors worship, he ought to welcome the chance to participate. In attending services, the student is not asked to profess anything or embrace any creed. If he wishes, he may consider himself merely a curious observer. Where is the pain in this? How can this wrench a conscience? No harm can come from attendance, I believe; some good, might.

The present requirement also seems reasonable because it is a symbol of the concern of Hamilton for the total man. Our philosophy does not say that we are interested in training only the intellect. To some degree we are also concerned with the physical development, the social growth, and the spiritual experience of the undergraduate. However imperfectly, the religious requirement is designed to give the student some contact with an experience which might be helpful. Again, in analogy, the fact that a student having satisfied the requirement in tennis may never again touch a racquet does not vitiate the potential worth of the requirement. If only a few have their lives enriched by learning to play tennis, it is worth making the many go through the experience. Similarly, if only a few find new horizons through contact with religious services, the modest exposure of the larger group to a not very exacting demand seems justified.

Finally, I believe the present requirement is in the best interests of Hamilton, because it is necessary to assure the attendance required to make practical our Sunday Chapel program in anything like its present form. Without this program the college would be poorer. We would be poorer without the opportunity to hear the choir regularly. We would be poorer without the opportunity of enjoying the many fine sermons and religious lectures, intermingled though they may be with less successful efforts, which the chapel program makes possible. We would be poorer without the chapel service as a symbol of our religious heritage and our faith in a Divine Being.

With a larger community, such as will come with the development of coordinate colleges, it may be possible to provide the group necessary to support properly a chapel program from purely voluntary attendance. Today, however, I feel that some requirement is necessary to make the chapel program viable. Since I feel that the chapel program has much of value to offer the college, I believe it entirely wise and proper to support it by a reasonable, announced, and not excessively exacting requirement.

EDWIN B. BARRETT

I teach some of the most rapt and persuasive works of Christian thought. Because they are mostly works from the English Renaissance onwards, they are works in a Protestant tradition; some are works of strong dissent, skepticism, or atheism, but still and inescapably in that tradition. I teach these works as a person with a rather high-church point of view, as my students soon recognize.

And any day on which I have failed to get a class to participate by direct sympathy in those works I have to regard as a lost day. They can't read Milton well without submitting to thinking like an English Puritan theologian. To think as he does in a great poem is an emotional experience as well as an intellectual one — if those things can ever be distinguished from each other — and, since the subject is God's ways to man, it is a religious experience, too. My students know they cannot begin the intellectual analysis of a work of art until they have apprehended it by a direct and uncritical art of sympathetic imagination. Those who experience it are changed by it. Every successful day marks a strong violation of the integrity of their minds with alien ideas, emotions, spiritual insights, and religious doctrines. Yet I've never thought I was grabbing them. I've thought I was liberating them, and so have they.

Surely most teachers in all disciplines do something like what I have described. Any large intellectual construct is a work of human art, and to understand it a student has to be urged to re-create the process of imaginative apprehension by which it was conceived. If he can't think like it, he can't think it at all. All teaching is an urging of the imagination toward a more or less provisional conviction.

I think most students trust a teacher who is frank about his private convictions and makes no pretense to that judicious impartiality which is so distressingly similar to the pretense to the possession of Truth. They trust him so long as he reveals his freedom from the doctrinary narrowness to which his own theory, discipline, sect, or party is liable, by his willingness to enter generously and imaginatively into other modes of thought than his own. I think students get the notion at Hamilton that that is what a liberally educated man is and does.

I suppose they learn to feel at home in societies and institutions that would answer to a similar description, too. There is a widespread pretense that the best meeting ground for Jew and Christian and Moslem and Buddhist is that of purely secular life, where we are to agree to give up being Jew and Buddhist in order to work together and get some secular aim accomplished. Well, that is one way to accomplish so much social cohesion as most people care to think about having, I suppose. We can achieve a kind of abstract equality among the sects and races by ignoring our differences and presenting ourselves to each other under pre-agreed legal fictions. By the assumption of abstract and fictional roles is accomplished only by very expensive diplomatic suppressions, and I don't think we want to meet here as beings which are less than themselves. That seems inconsistent with the notion held by liberal education that it educates the whole man. Nor can I feel that we meet in real amity if we meet only on neutral grounds.

A similar conviction to mine would seem to explain why we have borne for so long with the tradition which requires the attendance of our students at some

(Continued on Page 6)

RUSSELL T. BLACKWOOD

Over my desk in Dunham there is a set of rather poor reproductions of Shubun's fifteenth-century edition of Kaku-an's "Ten Oxherding Pictures." I am not so foolish as to attempt to interpret these pictures in detail but will only note that they are at present instructive to more millions than will ever hear of Hamilton College. These paintings show a man and an ox, and have the following titles: I — "Searching for the Ox"; II — "Seeing the Traces"; III — "Seeing the Ox"; IV — "Catching the Ox"; V — "Herding the Ox"; VI — "Coming Home on the Ox's Back"; VII — "The Ox Forgotten, Leaving the Man Alone"; VIII — "The Ox and the Man Both Gone Out of Sight"; IX — "Returning to the Origin"; X — "Entering the City with Bliss-bestowing Hands". At the risk that some will draw the inference that I conceive Hamilton to be like a Zen monastery, I submit that something can be learned about the answer to the question from these pictures.

The question (which I think should properly refer to the requirement of "spiritual exercise"; not the "religion requirement"; and surely not the "Chapel requirement") easily breaks into two parts.

a. Does the College have the right to assert such a requirement? There can be no doubt that the answer to this is clearly "yes"; any denial rests on a Lockean view of the college community. Such a view is not at all compatible with undergraduate education which, after all, is the reason why we are here.

b. Should the College assert such a requirement? To say that it should not is to say by implication that spiritual development is not an element in the growth to maturity. Yet it clearly is. The argument that there is a relation of mutual entailment between intellectual and spiritual growth is similarly specious, for if it were sound how would one explain Ramakrishna or Muhammad, or conversely, Rocco or Gobineau?

The metaphysical issue arises on only the most narrow construction of "spiritual exercise." It is not at all clear to me that spiritual activity must rest in theistic belief. Of all religious undertakings surely Buddhism is the most spiritually refined; yet here there is no theism. Further, it seems to me that the question of whether spiritual exercise need be corporate or individual, liturgical or contemplative, is trivial, requiring only a modicum of intelligence and good will for a happy resolution.

If the College is concerned with the maturity of its students, it is concerned with their spiritual growth. This is not to say that anyone must catch the ox, or ride home on its back. Nor is the College in any position to offer guarantees regarding bliss-bestowing hands. But it does have the responsibility to encourage its students to search for the ox, and even the right to hope that some will see traces. It can quote the Talmud: "When three eat at one table and do not speak words of the Torah there, it is as though they had eaten of the sacrifices of the dead." This is not to say something metaphysical; but it is to say something about the way we conceive human maturity.

Finally, a piece of practical advice from the keenest American philosopher, who was at best an agnostic: "Doubtless, a lot of superstition clings to the historical churches; but superstition is the grime upon the venerable pavement of the sacred edifice, and he who would wash that pavement clean should be willing to get down on his knees to his work inside the church."

STEPHEN C. FREDERICK

Religious action involves the eternal and the heart acting in relationship. When a man worships, what he is doing is making himself to stand in relation to the eternal. The man worshipping is the man who acts in time and space in terms of the eternal.

It is an error to push off the eternal to a point away far off in the future. To clearly see oneself in terms of the eternal, one must see that, in so far as he does see himself in those terms, the eternal is a present reality. The eternal is not outside of the present, not extra-natural, but rather it is *precisely* the present, the natural.

Now the eternal either is or it is not. The conviction of the heart does not verify or substantiate the eternal's being; only the eternal verifies, only the eternal substantiates. In truth, in terms of the eternal, neither does the conviction of the heart sanctify or make holy the eternal. The holiness of faith is of the eternal, not of the faithful.

In terms of the eternal, in relationship to the eternal, the heart can do only one thing: the heart can dictate. To have faith is not to hypothesize. To have faith is to dedicate. To have faith is not to live "as if." To have faith is to live dedicated.

Verification is of the eternal, not of the heart. The heart cannot verify the eternal, cannot substantiate it. The heart can only dedicate.

We are not asked to live "as if" there were a God. We are not asked to stake all on some monstrously perverse gamble of being. We are not asked to take up a position as spectators idly speculating on the outcome of some debate — for even were we to stake our very selves on the outcome of that debate, we would not have lived; even having won, we would still be but spectators, elevated mightily perhaps in our emotions, yet nothing more than viewers; for our ultimate concern would have been the outcome, and the outcome's sole importance would have rested — on us.

No. Faith is not to live "as if." To live "as if" is the very failure to have faith.

To have faith is to live in terms of the eternal, to live structured by that to which the heart has come to be dedicated. To call the eternal "Lord" is to dedicate the heart to living in terms of the eternal, to receive the order, the structuring, of the eternal as our own.

For the heart to call the eternal "Lord" is not to make a hypothetical statement, in terms of which we can live "as if." It is a confessional utterance to be made by the dedicating heart. It is not to make a claim about the eternal, not the assertion of a truth-statement telling us something about the eternal, not the utterance of a verifiable hypothesis about the eternal.

To call the eternal "Lord" is an act of dedication. Only the eternal can claim, can only assert truth, can verify hypothesis about the eternal. The heart can only dedicate.

Now, we have said that the man worshipping is the man who acts in time and space in terms of the eternal. In a service of worship what happens is that men who have dedicated their hearts to the eternal, live out that dedication — act in terms of the eternal in time and space.

And in a service of worship those dedicated hearts re-issue the call of the eternal to those present, that those present may also dedicate their hearts, or not dedicate them, according as their hearts answer the call of the eternal which is delivered up to them.

It would seem that the primary purpose of a college, such as Hamilton purports to be, is not, as is often said, to give its students all the answers about life. Rather, it seems that the responsibility incumbent upon the faculty and administration is to point out as best it can the way towards truth, the paths which the student can best follow in his own pursuit of knowledge, the means by which the student can strive, after the motto of the college, to know himself.

If, in terms of the eternal, the one thing which each man must come to know about himself is whether or not his heart is to be dedicated to the eternal, then it seems incumbent upon the college to guide the student to where the eternal is said to most clearly call to the heart and most clearly ask the dedication of it. For, in terms of man, the only thing to be verifiably known about the eternal is whether or not we are to dedicate to the eternal our hearts.

Opposed

JOHN S. GAMBS

My interest in the issue of compulsory chapel revolves around a secular question rather than a spiritual one. The Supreme Court of the United States in 1962 and 1963 found that the required reading or recitation of prayers in the public schools of two states was unconstitutional; in each case there was only one dissent. These decisions do not, of course, apply to such colleges as Hamilton College, for we are not a tax-supported institution. The question may arise in the minds of many, however, whether a private, non-denominational school should not voluntarily accept the writ of the Court.

I doubt whether a compelling argument can be made to support the case pro or con. One side, favoring the principle of required worship would, no doubt, find its prime justification in the majestic claims of tradition; the other, opposed to compulsory worship, would argue that tradition is sometimes blind and has often been discredited ultimately by events. Other arguments may be mustered. They all share the quality of being deficient in merit — at least in my opinion — for both sides depend on emotion rather than reason.

In this quandary, I, for one, am glad that the Supreme Court has, through its decisions on worship in public schools, suggested guidelines for all of us, whether or not we fall under its jurisdiction. The decisions of the Court in the realm of human rights have been brilliant and courageous; they have, in an unfolding democracy, protected the dignity of man as it was conceived by the great souls of the 18th century.

In spite of the fact that the aim behind required worship is to aid students to become better men, the compulsory aspect of this requirement appears to me to depart from the spirit of our supreme, secular law. There already exists in our culture an overwhelming disregard for the freedom of the individual. Our popular literature and press and our mass entertainment reveal an unbelievable disregard for the rights of man. Almost every detective story sympathetically describes an unlawful search, seizure or arrest; freedom of the press is often defined as freedom to get postal subsidies for advertisements; criminal cases are tried by debased newspapers rather than by juries composed of honorable men, and I do not even mention the past and current violations of civil rights where Negroes are concerned. We of the older generation may have good reason to fear the growing delinquency of youth; but we have more to fear from our own failure to teach the sacredness of the great amendments to the constitution. We have a responsibility not only to teach, but also to implant a bred-in-the-bone horror of any disregard, neglect or flouting — however remote — of the Bill of Rights. The demands of humanism and of Judeo-Christian ethics require us to go out of our way to support the great freedoms of the 18th century.

CHARLES L. TODD

I believe the following statement sums up my views on the matter of required attendance at religious services.

First I am a strong believer in the importance and value of tradition at Hamilton College. I do not feel that changes should be made merely for the sake of change. The Chapel, and all it symbolizes, as a monument of the faith of the College founders and the continuity of their values, is important to me.

Secondly, I am aware that the College does not exist for one generation alone — that it has an obligation to the past and to the future. The contributors to new buildings which may go up this year or next most certainly have the past in mind as well as the present and the future, and no institution like Hamilton can afford to ignore this fact. I would hate, therefore, to see any current crop of students or faculty take precipitate action based on transient attitudes which ignore the past or reflect an uncertain future.

On the particular issue of required religious worship at Hamilton, however, I could not be honest with myself if I did not express my conviction that required religious observance at any time or place is contrary to my whole notion of the nature of religious experience. I am as equally offended by this concept as I am by the Soviet effort to impose Atheism upon its younger citizens. Required God-loving seems as dangerous to me as required God-hating.

I agree that young people should be "exposed" to some form of religious experience. However, I feel that such exposure should take place under the aegis of the family — and is no part of the function of an institution of higher learning. On the other hand, I am thoroughly in favor of exposure to the widest possible variety of courses in comparative religion, religious history, etc.

Regarding the argument that "the boys knew what they were getting into when they chose Hamilton," I doubt very much that young men choosing a college pay that much attention to the many details about Hamilton life as set forth in the Catalogue. I am sure that their main focus is on course offerings and that the implications of required religious observance simply do not occur to them until they get here and find themselves exposed to it. I doubt that many of them choose Hamilton *because* we have required worship. Those who do will certainly continue to go to church under voluntary conditions. Even though some boys may "know what they are getting into," this has no basic relevance to the fact that a re-examination may be needed, or that change is possible.

My whole feeling about this matter is intensely subjective. I am not particularly concerned about the boys reading or day dreaming through a required chapel service. I do not care greatly if they regard it as a waste of time, or if they find fault with the quality of the sermons they hear. For me it is entirely a matter of requiring the act, or posture, of worship. This strikes me as an affront to intellectual honesty, and contrary, therefore, to the academic and social objectives of the College.

ROCCO R. FAZIO

Enforced attendance at religious services is a parody and a desecration of the moral life. In our rich Hellenic and Judeo-Christian heritage, adherence to one's conscience is a moral obligation. When we who teach enforce conformity in matters of conscience, we are defaulting in our responsibility to cultivate moral and intellectual integrity. When we temporize and say that certain requirements are really not so bad as they seem, we are cultivating the general attitude of accommodation by which the political and ethical composition of our society is being eroded. While the vast majority of Americans deplore racial and civil injustice, all to few are prepared to respond — or even to remember that is was through individual initiative and dissent that most freedoms were won.

Last Sunday night a large group of students and some faculty supported a demonstration in front of the chapel. The propriety of that demonstration has been seriously questioned. It should be borne in mind that the demonstration was not simply a protest against required religious attendance, but a protest against the administration's and the faculty's long delay in redressing student grievances. The demonstration was a perfectly legitimate form of protest, and those who charge that such demonstrations are in "bad taste," or that such demonstrations deflect one's energy from larger and loftier objectives, ought to remember that such demonstrations are a real part of the American tradition of dissent. Vital forms of human freedom are rarely initiated at tea parties (though there is one notable exception). The demonstration proved that at least some people at Hamilton have understood Mill's *On Libety* (which all freshmen are obliged to read): "The price paid for . . . intellectual pacification is the sacrifice of the entire moral courage of the human mind."

The refusal to participate in established forms of worship is not necessarily a declaration of disbelief in God. God lurks in strange places, and our churches do not have a corner on moral and religious conviction. The student reaction to required attendance at religious services may well be an assertion of the right of the individual to choose his own method of finding and expressing belief. It may further reflect the feeling that most established religions seldom translate their pious professions into meaningful actions. It may, in short, reflect the belief that — as Faulkner put it — "the laying-on of hands meant literally that . . . that Christ had meant that him whose spirit alone required healing, was not worth the having, the saving."

To argue that because Hamilton requires students to attend classes it has every right to enforce attendance at religious services is specious. Attendance in classes is necessary to sustain a continuing dialectic in the realm of thought. This dialectic is virtually non-existent in religious services.

To argue that because students are fully apprised of the religious requirement before they matriculate is not a sufficient warrant for maintaining the requirement. The issue is not whether students should obey the regulation, but whether the regulation ought to exist. We all accept membership into imperfect societies, but it is the better part of wisdom and conscience to seek reform when reform seems necessary. Many students who enter Hamilton can boast of religiously conscientious forebears (e.g., the Congregationalists) who found enforced religious attendance repugnant. For such students, as for many others, the religious requirement is a particularly onerous one.

The religious requirement at Hamilton has a long tradition. To remove it without supplying a viable substitute would be to ignore one of the bases of student discontent with it. The student who wants reform wants, I think, not to be a part of a captive audience, and wants not to be exposed to predominantly clerical speakers. He wants, instead, the opportunity to hear speakers who represent a wide range of disciplines, speakers with a wide variety of points-of-view, controversial speakers. He wants, moreover, to hear the first-rate thinkers of our time, men who are challenging our assumptions and attempting to enlarge our breadth of comprehension. Instead of the present arrangement, a bold, imaginative program has to be launched, one that is sufficiently challenging to the student to arouse his interest and command his respect.

The controversy over the religious requirement has had the salutatory effect of provoking a lot of thought on a fairly important issue. It has forced us to try to reconcile our ideas and our actions, and it has goaded some of us into taking a stand. Yeats tried to goad us a long time ago when he said:

> So like a bit of stone I lie
> Under a broken tree.
> I could recover if I shrieked
> My heart's agony
> To passing bird, but I am
> dumb
> From human dignity.

MARK W. MAXWELL

The main question in the discussion of compulsory chapel is this: Should a liberal arts school compel attendance of students at a worship service? To answer this question we must determine the purposes of both the liberal arts education and the worship service.

What is the purpose of a liberal arts education? Is it the pursuit of knowledge of a certain way of obtaining facts, a certain methodology? The answer to this is simple; the liberal arts college does not claim to offer truth, only ways of finding it. The essence of education is not answers but questions. The basis of college is not belief in a certain set of facts, but rather a commitment to inquiry, a commitment to rational examination. Socrates did not claim to know truth; he only claimed to ask questions. Hamilton College is dedicated, not to the presentation of truth, but rather the search for it.

Page 39 of the *Student Handbook* states, "Freshmen, sophomores, and juniors are required to attend public worship each Sunday . . ." What is "public worship," what is its function, and why are some so insistent in compelling attendance to it?

Worship means to "pay divine honors to, to adore, to venerate."

The main purpose of worship is to express, by performing certain symbolic actions, commitment to a certain set of ideas and precepts.

What is the purpose of compelling the student body to participate in the symbolic affirmation of belief for three years?

People who demand compulsory attendance at public worship are trying to do more than compel physical behavior; they are trying to inculcate mental attitudes by the primitive kind of magic which confuses the *symbol* of affirmation with the *attitude* of affirmation. They suppose that the performance of public symbolic ceremonies will be accompanied by certain private beliefs. This is incorrect, for compelling behavior does not induce a mental state; making a person salute the flag does not make a man patriotic; compelling a man to attend public worship does not make him a good Christian.

They are also trying to utilize exposure to public worship as an investigatory technique for reaching the truth. The purpose of public worship is "O come let us adore Him." The two processes of investigation and affirmation are entirely different; they should not be confused.

Religion is more than *symbolic* affirmation; it should be studied and examined, for mental affirmation cannot be obtained by means of compulsion, but only by investigation. The liberal arts tradition cannot demand the affirmation of belief which is implicit in the worship service; it can and should demand only rational examination. It cannot do more; to do otherwise is beyond its powers.

Since the beginning of the year a great many things have been said about the compulsory public worship. Most of the speeches have been monologues instead of dialogues; most participants have been speaking, but not listening, and talking, not finding out the truth, but to present private preconceptions.

It is time now to stop the monologue and begin the dialogue.

A Symposium on the Religio

The symposium on these pa
order to air all the questio
requirement of religious atte
participants are speaking to th
the religious requirement at H

The participants are Dr. R
professor of English; Dr. Rus
professor of philosophy; Dr. I
English; Stephen C. Frederic
professor of economics; Mark
Todd, professor of public sp
Tolles.

Others who were asked to p
Dr. Charles C. Adler, assista
Austin E. Briggs, assistant pr
ward B. Graves, professor of h
associate professor of philosop
L. Nesbitt, professor of Eng
instructor in philosophy and r

In Favor

WINTON TOLLES

I believe in our present religious attendance requirement, substantially as it now stands. The word "substantially" suggests only that I feel that perhaps the means of satisfying the requirement might be made somewhat more liberal and that, as with all human activity, there is room for change to make the religious program more effective. Basically, I believe in and support the present requirement. I think first, that it is a reasonable requirement, and second, that it is in the best interest of Hamilton College.

The present requirement is reasonable because it is announced to the entering students in advance and represents part of a contract which they make with the College. Whenever one attempts to compare the religious requirement with other college regulations, he is likely to encounter the statement that religious demands are not like other demands. There may be something in this point of view. Still it seems to me that for purposes of analogy, at least, the religious requirement may be compared to other demands. A high school senior may elect not to come to Hamilton because of its language requirement. He may elect to come because of the science requirement. Similarly he may decide to come or not to come because of what he is asked to do about attendance at religious services. This demand is not something which is thrust upon him after entrance. It is a stated, established requirement for a Hamilton degree.

Furthermore, if during attendance here a student finds the religious attendance requirement unbearably repugnant, he is free to transfer elsewhere. The College, without rancor, will do everything that it can to facilitate the transfer. Again, as an analogy, a student may decide that he wishes to withdraw because he finds the public speaking demands unpleasant, or because the offerings in sociology or Russian or some other field do not meet expectations. The privilege of seeking what he wants elsewhere is open to him no matter whether he desires academic change or change in the religious attendance demands.

The present requirement seems reasonable because it allows freedom to the individual and can hardly be considered too exacting. In essence, the student may elect any kind or place of worship that he wishes. With the absence allowances, he need devote no more than a maximum ten hours a semester to religious attendance. If he is a disbeliever in religious worship, he ought to be willing to expose himself and his beliefs to that small amount of challenge. If he is uncertain about his religious beliefs, he ought to be willing to devote some time to an attempt to arrive at firmer conclusions. If he favors worship, he ought to welcome the chance to participate. In attending services, the student is not asked to profess anything or embrace any creed. If he wishes, he may consider himself merely a curious observer. Where is the pain in this? How can this wrench a conscience? No harm can come from attendance, I believe; some good, might.

The present requirement also seems reasonable because it is a symbol of the concern of Hamilton for the total man. Our philosophy does not say that we are interested in training only the intellect. To some degree we are also concerned with the physical development, the social growth, and the spiritual experience of the undergraduate. However imperfectly, the religious requirement is designed to give the student some contact with an experience which might be helpful. Again, in analogy, the fact that a student having satisfied the requirement in tennis may never again touch a racquet does not vitiate the potential worth of the requirement. If only a few have their lives enriched by learning to play tennis, it is worth making the many go through the experience. Similarly, if only a few find new horizons through contact with religious services, the modest exposure of the larger group to a not very exacting demand seems justified.

Finally, I believe the present requirement is in the best interests of Hamilton, because it is necessary to assure the attendance required to make practical our Sunday Chapel program in anything like its present form. Without this program the college would be poorer. We would be poorer without the opportunity to hear the choir regularly. We would be poorer without the opportunity of enjoying the many fine sermons and religious lectures, intermingled though they may be with less successful efforts, which the chapel program makes possible. We would be poorer without the chapel service as a symbol of our religious heritage and our faith in a Divine Being.

With a larger community, such as will come with the development of coordinate colleges, it may be possible to provide the group necessary to support properly a chapel program from purely voluntary attendance. Today, however, I feel that some requirement is necessary to make the chapel program viable. Since I feel that the chapel program has much of value to offer the college, I believe it entirely wise and proper to support it by a reasonable, announced, and not excessively exacting requirement.

EDWIN B. BARRETT

I teach some of the most rapt and persuasive works of Christian thought. Because they are mostly works from the English Renaissance onwards, they are works in a Protestant tradition; some are works of strong dissent, skepticism, or atheism, but still and inescapably in that tradition. I teach these works as a person with a rather high-church point of view, as my students soon recognize.

And any day on which I have failed to get a class to participate by direct sympathy in those works I have to regard as a lost day. They can't read Milton well without submitting to thinking like an English Puritan theologian. To think as he does in a great poem is an emotional experience as well as an intellectual one — if those things can ever be distinguished from each other — and, since the subject is God's ways to man, it is a religious experience, too. My students know they cannot begin the intellectual analysis of a work of art until they have apprehended it by a direct and uncritical art of sympathetic imagination. Those who experience it are changed by it. Every successful day marks a strong violation of the integrity of their minds with alien ideas, emotions, spiritual insights, and religious doctrines. Yet I've never thought I was grabbing them. I've thought I was liberating them, and so have they.

Surely most teachers in all disciplines do something like what I have described. Any large intellectual construct is a work of human art, and to understand it a student has to be urged to re-create the process of imaginative apprehension by which it was conceived. If he can't think like it, he can't think it at all. All teaching is an urging of the imagination toward a more or less provisional conviction.

I think most students trust a teacher who is frank about his private convictions and makes no pretense to that judicious impartiality which is so distressingly similar to the pretense to the possession of Truth. They trust him so long as he reveals his freedom from the doctrinary narrowness to which his own theory, discipline, sect, or party is liable, by his willingness to enter generously and imaginatively into other modes of thought than his own. I think students get the notion at Hamilton that that is what a liberally educated man is and does.

I suppose they learn to feel at home in societies and institutions that would answer to a similar description, too. There is a widespread pretense that the best meeting ground for Jew and Christian and Moslem and Buddhist is that of purely secular life, where we are to agree to give up being Jew and Buddhist in order to work together and get some secular aim accomplished. Well, that is one way to accomplish so much social cohesion as most people care to think about having, I suppose. We can achieve a kind of abstract equality among the sects and races by ignoring our differences and presenting ourselves to each other under pre-agreed legal fictions. By the assumption of abstract and fictional roles is accomplished only by very expensive diplomatic suppressions, and I don't think we want to meet here as beings which are less than themselves. That seems inconsistent with the notion held by liberal education that it educates the whole man. Nor can I feel that we meet in real amity if we meet only on neutral grounds.

A similar conviction to mine would seem to explain why we have borne for so long with the tradition which requires the attendance of our students at some

(Continued on Page 6)

RUSSELL T. BLACKWOOD

Over my desk in Dunham there is a set of rather poor reproductions of Shubun's fifteenth-century edition of Kaku-an's "Ten Oxherding Pictures." I am not so foolish as to attempt to interpret these pictures in detail but will only note that they are at present instructive to more millions than will ever hear of Hamilton College. These paintings show a man and an ox, and have the following titles: I — "Searching for the Ox"; II — "Seeing the Traces"; III — "Seeing the Ox"; IV — "Catching the Ox"; V — "Herding the Ox"; VI — "Coming Home on the Ox's Back"; VII — "The Ox Forgotten, Leaving the Man Alone"; VIII — "The Ox and the Man Both Gone Out of Sight"; IX — "Returning to the Origin"; X — "Entering the City with Bliss-bestowing Hands". At the risk that some will draw the inference that I conceive Hamilton to be like a Zen monastery, I submit that something can be learned about the answer to the question from these pictures.

The question (which I think should properly refer to the requirement of "spiritual exercise"; not the "religion requirement"; and surely not the "Chapel requirement") easily breaks into two parts.

a. Does the College have the right to assert such a requirement? There can be no doubt that the answer to this is clearly "yes"; any denial rests on a Lockean view of the college community. Such a view is not at all compatible with undergraduate education which, after all, is the reason why we are here.

b. Should the College assert such a requirement? To say that it should not is to say by implication that spiritual development is not an element in the growth to maturity. Yet it clearly is. The argument that there is a relation of mutual entailment between intellectual and spiritual growth is similarly specious, for if it were sound how would one explain Ramakrishna or Muhammad, or conversely, Rocco or Gobineau?

The metaphysical issue arises on only the most narrow construction of "spiritual exercise." It is not at all clear to me that spiritual activity must rest in theistic belief. Of all religious undertakings surely Buddhism is the most spiritually refined; yet here there is no theism. Further, it seems to me that the question of whether spiritual exercise need be corporate or individual, liturgical or contemplative, is trivial, requiring only a modicum of intelligence and good will for a happy resolution.

If the College is concerned with the maturity of its students, it is concerned with their spiritual growth. This is not to say that anyone must catch the ox, or ride home on its back. Nor is the College in any position to offer guarantees regarding bliss-bestowing hands. But it does have the responsibility to encourage its students to search for the ox, and even the right to hope that some will see traces. It can quote the Talmud: "When three eat at one table and do not speak words of the Torah there, it is as though they had eaten of the sacrifices of the dead." This is not to say something metaphysical; but it is to say something about the way we conceive human maturity.

Finally, a piece of practical advice from the keenest American philosopher, who was at best an agnostic: "Doubtless, a lot of superstition clings to the historical churches; but superstition is the grime upon the venerable pavement of the sacred edifice, and he who would wash that pavement clean should be willing to get down on his knees to his work inside the church."

STEPHEN C. FREDERICK

Religious action involves the eternal and the heart acting in relationship. When a man worships, what he is doing is making himself to stand in relation to the eternal. The man worshipping is the man who acts in time and space in terms of the eternal.

It is an error to push off the eternal to a point away far off in the future. To clearly see oneself in terms of the eternal, one must see that, in so far as he does see himself in those terms, the eternal is a present reality. The eternal is not outside of the present, not extra-natural, but rather it is *precisely* the present, the natural.

Now the eternal either is or it is not. The conviction of the heart does not verify or substantiate the eternal's being; only the eternal verifies, only the eternal substantiates. In truth, in terms of the eternal, neither does the conviction of the heart sanctify or make holy the eternal. The holiness of faith is of the eternal, not of the faithful.

In terms of the eternal, in relationship to the eternal, the heart can do only one thing: the heart can dictate. To have faith is not to hypothesize. To have faith is to dedicate. To have faith is not to live "as if." To have faith is to live dedicated.

Verification is of the eternal, not of the heart. The heart cannot verify the eternal, cannot substantiate it. The heart can only dedicate.

We are not asked to live "as if" there were a God. We are not asked to stake all on some monstrously perverse gamble of being. We are not asked to take up a position as spectators idly speculating on the outcome of some debate — for even were we to stake our very selves on the outcome of that debate, we would not have lived; even having won, we would still be but spectators, elevated mightily perhaps in our emotions, yet nothing more than viewers; for our ultimate concern would have been the outcome, and the outcome's sole importance would have rested — **on us.**

No. Faith is not to live "as if." To live "as if" is the very failure to have faith.

To have faith is to live in terms of the eternal, to live structured by that to which the heart has come to be dedicated. To call the eternal "Lord" is to dedicate the heart to living in terms of the eternal, to receive the order, the structuring, of the eternal as our own.

For the heart to call the eternal "Lord" is not to make a hypothetical statement, in terms of which we can live "as if." It is a confessional utterance to be made by the dedicating heart. It is not to make a claim about the eternal, not the assertion of a truth-statement telling us something about the eternal, not the utterance of a verifiable hypothesis about the eternal.

To call the eternal "Lord" is an act of dedication. Only the eternal can claim, can only assert truth, can verify hypothesis about the eternal. The heart can only dedicate.

Now, we have said that the man worshipping is the man who acts in time and space in terms of the eternal. In a service of worship what happens is that men who have dedicated their hearts to the eternal, live out that dedication — act in terms of the eternal in time and space.

And in a service of worship those dedicated hearts re-issue the call of the eternal to those

us Requirement at Hamilton

ages has been constructed in ns concerning the College's ndance for three years. The he question: Resolved: that Hamilton should remain as is. *Edwin B. Barrett, associate ssell T. Blackwood, associate Rocco R. Fazio, instructor in k, '64; Dr. John S. Gambs, W. Maxwell, '64, Charles L. peaking; and Dean Winton*

participate but declined were nt professor of history; Dr. rofessor of English; Dr. Ed- history; Dean Colin F. Miller, phy and religion; Dr. George glish; and Jay G. Williams, religion.

present, that those present may also dedicate their hearts, or not dedicate them, according as their hearts answer the call of the eternal which is delivered up to them.

It would seem that the primary purpose of a college, such as Hamilton purports to be, is not, as is often said, to give its students all the answers about life. Rather, it seems that the responsibility incumbent upon the faculty and administration is to point out as best it can the way towards truth, the paths which the student can best follow in his own pursuit of knowledge, the means by which the student can strive, after the motto of the college, to know himself.

If, in terms of the eternal, the one thing which each man must come to know about himself is whether or not his heart is to be dedicated to the eternal, then it seems incumbent upon the college to guide the student to where the eternal is said to most clearly call to the heart and most clearly ask the dedication of it. For, in terms of man, the only thing to be verifiably known about the eternal is whether or not we are to dedicate to the eternal our hearts.

Opposed

JOHN S. GAMBS

My interest in the issue of compulsory chapel revolves around a secular question rather than a spiritual one. The Supreme Court of the United States in 1962 and 1963 found that the required reading or recitation of prayers in the public schools of two states was unconstitutional; in each case there was only one dissent. These decisions do not, of course, apply to such colleges as Hamilton College, for we are not a tax-supported institution. The question may arise in the minds of many, however, whether a private, non-denominational school should not voluntarily accept the writ of the Court.

I doubt whether a compelling argument can be made to support the case pro or con. One side, favoring the principle of required worship would, no doubt, find its prime justification in the majestic claims of tradition; the other, opposed to compulsory worship, would argue that tradition is sometimes blind and has often been discredited ultimately by events. Other arguments may be mustered. They all share the quality of being deficient in merit — at least in my opinion — for both sides depend on emotion rather than reason.

In this quandary, I, for one, am glad that the Supreme Court has, through its decisions on worship in public schools, suggested guidelines for all of us, whether or not we fall under its jurisdiction. The decisions of the Court in the realm of human rights have been brilliant and courageous; they have, in an unfolding democracy, protected the dignity of man as it was conceived by the great souls of the 18th century.

In spite of the fact that the aim behind required worship is to aid students to become better men, the compulsory aspect of this requirement appears to me to depart from the spirit of our supreme, secular law. There already exists in our culture an overwhelming disregard for the freedom of the individual. Our popular literature and press and our mass entertainment reveal an unbelievable disregard for the rights of man. Almost every detective story sympathetically describes an unlawful search, seizure or arrest; freedom of the press is often defined as freedom to get postal subsidies for advertisements; criminal cases are tried by debased newspapers rather than by juries composed of honorable men, and I do not even mention the past and current violations of civil rights where Negroes are concerned. We of the older generation may have good reason to fear the growing delinquency of youth; but we have more to fear from our own failure to teach the sacredness of the great amendments to the constitution. We have a responsibility not only to teach, but also to implant a bred-in-the-bone horror of any disregard, neglect or flouting — however remote — of the Bill of Rights. The demands of humanism and of Judeo-Christian ethics require us to go out of our way to support the great freedoms of the 18th century.

CHARLES L. TODD

I believe the following statement sums up my views on the matter of required attendance at religious services.

First I am a strong believer in the importance and value of tradition at Hamilton College. I do not feel that changes should be made merely for the sake of change. The Chapel, and all it symbolizes, as a monument of the faith of the College founders and the continuity of their values, is important to me.

Secondly, I am aware that the College does not exist for one generation alone — that it has an obligation to the past and to the future. The contributors to new buildings which may go up this year or next most certainly have the past in mind as well as the present and the future, and no institution like Hamilton can afford to ignore this fact. I would hate, therefore, to see any current crop of students or faculty take precipitate action based on transient attitudes which ignore the past or reflect an uncertain future.

On the particular issue of required religious worship at Hamilton, however, I could not be honest with myself if I did not express my conviction that required religious observance at any time or place is contrary to my whole notion of the nature of religious experience. I am as equally offended by this concept as I am by the Soviet effort to impose Atheism upon its younger citizens. Required God-loving seems as dangerous to me as required God-hating.

I agree that young people should be "exposed" to some form of religious experience. However, I feel that such exposure should take place under the aegis of the family — and is no part of the function of an institution of higher learning. On the other hand, I am thoroughly in favor of exposure to the widest possible variety of courses in comparative religion, religious history, etc.

Regarding the argument that "the boys knew what they were getting into when they chose Hamilton," I doubt very much that young men choosing a college pay that much attention to the many details about Hamilton life as set forth in the Catalogue. I am sure that their main focus is on course offerings and that the implications of required religious observance simply do not occur to them until they get here and find themselves exposed to it. I doubt that many of them choose Hamilton *because* we have required worship. Those who do will certainly continue to go to church under voluntary conditions. Even though some boys may "know what they are getting into," this has no basic relevance to the fact that a reexamination may be needed, or that change is possible.

My whole feeling about this matter is intensely subjective. I am not particularly concerned about the boys reading or day dreaming through a required chapel service. I do not care greatly if they regard it as a waste of time, or if they find fault with the quality of the sermons they hear. For me it is entirely a matter of requiring the act, or posture, of worship. This strikes me as an affront to intellectual honesty, and contrary, therefore, to the academic and social objectives of the College.

ROCCO R. FAZIO

Enforced attendance at religious services is a parody and a desecration of the moral life. In our rich Hellenic and Judeo-Christian heritage, adherence to one's conscience is a moral obligation. When we who teach enforce conformity in matters of conscience, we are defaulting in our responsibility to cultivate moral and intellectual integrity. When we temporize and say that certain requirements are really not so bad as they seem, we are cultivating the general attitude of accommodation by which the political and ethical composition of our society is being eroded. While the vast majority of Americans deplore racial and civil injustice, all to few are prepared to respond — or even to remember that is was through individual initiative and dissent that most freedoms were won.

Last Sunday night a large group of students and some faculty supported a demonstration in front of the chapel. The propriety of that demonstration has been seriously questioned. It should be borne in mind that the demonstration was not simply a protest against required religious attendance, but a protest against the administration's and the faculty's long delay in redressing student grievances. The demonstration was a perfectly legitimate form of protest, and those who charge that such demonstrations are in "bad taste," or that such demonstrations deflect one's energy from larger and loftier objectives, ought to remember that such demonstrations are a real part of the American tradition of dissent. Vital forms of human freedom are rarely initiated at tea parties (though there is one notable exception). The demonstration proved that at least some people at Hamilton have understood Mill's *On Libety* (which all freshmen are obliged to read): "The price paid for . . . intellectual pacification is the sacrifice of the entire moral courage of the human mind."

The refusal to participate in established forms of worship is not necessarily a declaration of disbelief in God. God lurks in strange places, and our churches do not have a corner on moral and religious conviction. The student reaction to required attendance at religious services may well be an assertion of the right of the individual to choose his own method of finding and expressing belief. It may further reflect the feeling that most established religions seldom translate their pious professions into meaningful actions. It may, in short, reflect the belief that — as Faulkner put it — "the laying-on of hands meant literally that . . . that Christ had meant that him whose spirit alone required healing, was not worth the having, the saving."

To argue that because Hamilton requires students to attend classes it has every right to enforce attendance at religious services is specious. Attendance in classes is necessary to sustain a continuing dialectic in the realm of thought. This dialectic is virtually non-existent in religious services.

To argue that because students are fully apprised of the religious requirement before they matriculate is not a sufficient warrant for maintaining the requirement. The issue is not whether students should obey the regulation, but whether the regulation ought to exist. We all accept membership into imperfect societies, but it is the better part of wisdom and conscience to seek reform when reform seems necessary. Many students who enter Hamilton can boast of religiously conscientious forebears (e.g., the Congregationalists) who found enforced religious attendance repugnant. For such students, as for many others, the religious requirement is a particularly onerous one.

The religious requirement at Hamilton has a long tradition. To remove it without supplying a viable substitute would be to ignore one of the bases of student discontent with it. The student who wants reform wants, I think, not to be a part of a captive audience, and wants not to be exposed to predominantly clerical speakers. He wants, instead, the opportunity to hear speakers who represent a wide range of disciplines, speakers with a wide variety of points-of-view, controversial speakers. He wants, moreover, to hear the first-rate thinkers of our time, men who are challenging our assumptions and attempting to enlarge our breadth of comprehension. Instead of the present arrangement, a bold, imaginative program has to be launched, one that is sufficiently challenging to the student to arouse his interest and command his respect.

The controversy over the religious requirement has had the salutatory effect of provoking a lot of thought on a fairly important issue. It has forced us to try to reconcile our ideas and our actions, and it has goaded some of us into taking a stand. Yeats tried to goad us a long time ago when he said:

> So like a bit of stone I lie
> Under a broken tree.
> I could recover if I shrieked
> My heart's agony
> To passing bird, but I am
> dumb
> From human dignity.

MARK W. MAXWELL

The main question in the discussion of compulsory chapel is this: Should a liberal arts school compel attendance of students at a worship service? To answer this question we must determine the purposes of both the liberal arts education and the worship service.

What is the purpose of a liberal arts education? Is it the pursuit of knowledge of a certain way of obtaining facts, a certain methodology? The answer to this is simple; the liberal arts college does not claim to offer truth, only ways of finding it. The essence of education is not answers but questions. The basis of college is not belief in a certain set of facts, but rather a commitment to inquiry, a commitment to rational examination. Socrates did not claim to know truth; he only claimed to ask questions. Hamilton College is dedicated, not to the presentation of truth, but rather the search for it.

Page 39 of the *Student Handbook* states, "Freshmen, sophomores, and juniors are required to attend public worship each Sunday . . ." What is "public worship," what is its function, and why are some so insistent in compelling attendance to it?

Worship means to "pay divine honors to, to adore, to venerate."

The main purpose of worship is to express, by performing certain symbolic actions, commitment to a certain set of ideas and precepts.

What is the purpose of compelling the student body to participate in the symbolic affirmation of belief for three years?

People who demand compulsory attendance at public worship are trying to do more than compel physical behavior; they are trying to inculcate mental attitudes by the primitive kind of magic which confuses the *symbol* of affirmation with the *attitude* of affirmation. They suppose that the performance of public symbolic ceremonies will be accompanied by certain private beliefs. This is incorrect, for compelling behavior does not induce a mental state; making a person salute the flag does not make a man patriotic; compelling a man to attend public worship does not make him a good Christian.

They are also trying to utilize exposure to public worship as an investigatory technique for reaching the truth. The purpose of public worship is "O come let us adore Him." The two processes of investigation and affirmation are entirely different; they should not be confused.

Religion is more than *symbolic* affirmation; it should be studied and examined, for mental affirmation cannot be obtained by means of compulsion, but only by investigation. The liberal arts tradition cannot demand the affirmation of belief which is implicit in the worship service; it can and should demand only rational examination. It cannot do more; to do otherwise is beyond its powers.

Since the beginning of the year a great many things have been said about the compulsory public worship. Most of the speeches have been monologues instead of dialogues; most participants have been speaking, but not listening, and talking, not finding out the truth, but to present private preconceptions.

It is time now to stop the monologue and begin the dialogue.

Symposium (Barrett) . . . .

(Continued from Page 4)

kind of worship and prefers their attendance at the College Chapel. I suppose they have mostly trusted the College to be inviting them not into the dogmatic confines of a sect but rather into a variety of experiences in which they could participate with little danger to their integrities and some advantages to their mutual toleration — experience mainly of itself, in its own tradition of liberal Protestantism, in whose benefits they partake daily.

We acknowledge, when we meet in the College Chapel, that we meet — wherever we come from — on the intellectual grounds on which the College is founded. The College does not ask us **not** to be Jews, Roman Catholics, atheists, agnostics or whatever else we are; on the contrary, it asks us to be those things excellently well — and to meet here as nearly as we can in the spirit of our common undertaking. If we pretend that we do not in fact meet on the grounds of liberal Protestantism when we come to Hamilton, we are certainly deceiving ourselves and begrudging a noble and generous tradition of a tribute we need not be ashamed to owe it.

And I don't know where the celebration of our sense of the community of our intellectual enterprise ought to take place but in the Chapel if we are going to celebrate it according to its own nature. It makes me happy to go to the College Chapel, though I don't suppose I often worship there in the way I usually think of worshipping. But I find I am always struck by something there, and often a little touched, sometimes even rather exalted. All those intelligences, all those Protestants and Jews and Catholics and — well, others — have submitted themselves to each other's company in this significant place. They will not be converted; they may obdurately imagine nothing; if they are very naughty or very rude they may lounge, whisper, read, or sleep. Still, they make up that congregation whose presence itself celebrates the idea of the college as a community, and some of them sometimes may know it. If it isn't exectly worship, the celebration of the communion of men with God, it is the celebration — quirky, embarrassed, reserved, awkward, skeptical, even antagonistic — of their communion with each other. That seems to me a comely thing and, in the hope that it may eventually be accepted at its best valuation, a thing worth holding on to.

Intramurals . . .

(Continued from Page 8)

BUFF LEAGUE

Terry Fair, DU
Don Harvey, DU
Don Burns, DKE
Terry Taylor, DKE
Larry Pritchard, DKE
Cliff Johnson, DKE
Tom Kelly, TKE
Rob Carson, Sig
Tom Ward, Sig
Jack Sterling, DU, goalie

Alumnus' Speech On Art Collecting To Open Exhibit

Bill Roehrick, '34, will speak on *Collecting on a Shoestring* this Sunday at 4 p.m. in the Root Art Center.

Opening at 3 p.m. this Sunday and running until May 3, Roehrick's collection of about 35 paintings, drawings, and prints will be exhibited in the Center. Roehrick began his collection during World War II when he purchased a Rodin drawing from a wine merchant in Naples for $20.

After the war, he purchased *Enfolded Hill* by Graham Sutherland from the British-American Art Center instead of buying himself a civilian wardrobe. Later, in Tulsa, Okla., he discovered in a second-hand shop an oil painting by Winslow Homer, which he promptly bought for $35. The oil was eventually exhibited at the Munson-Williams-Proctor Institute, the Metropolitan Museum of Art, and the National Gallery. Roehrick said that the painting "became so valuable I could no longer afford to own it."

The exhibit is a living example of the subject of Roehrick's speech and will be presented by the Institute in cooperation with Hamilton's department of art.

Roehrick, a former member of the Charlatans, is presently on tour with *Man and Superman* and is making a special trip to the Hill to deliver his lecture.

Lomax Discusses Music In Contemporary World

—*by* RICK EDELSON

Last Friday evening in the Hall of Commons, Alan Lomax, generally recognized as the world's foremost folk song collector, began the Northeastern Folk Music Conference with a lecture entitled *Folk Music in the Contemporary World.*

Lomax used tapes and slides during his talk to illustrate his central theme: much can be discovered about certain societies from a careful study of their folk music. Through numerous and often unusual tapes, he described how folk song styles differ throughout the world.

According to Lomax, the American people of English, Irish, and Scotch descent all sing in the same way. He noted that the folk songs of the early American Puritans were characteristically without beauty. Thus, the beliefs of these people, who shunned what they considered to be the superficial things in life and attempted to dissimulate their excessive emotions, become apparent through a study of their music.

By means of his many tapes, Lomax brought his audience into contact with folk music from various societies throughout the world and was always careful to show how the different cultures affected the musical patterns. From informal ballad singing in English pubs to American Indian chants and Pygmy lullabies, Lomax and his listeners canvassed the folk songs of the world.

The intensive study which he and others have been making of folk songs is far more than a hobby. Through careful research of various singing patterns and the social conditions in America, they hope to eventually create a type of American folk song which will truly reflect the culture that it represents.

Scholar To Give Phi Bete Lecture

A Phi Beta Kappa Visiting Scholar will speak at 8:30 p.m. on March 23 in the Minor Theater.

Ralph Gabriel, Sterling Professor of History and Fellow of Trumbull College, Emeritus, at Yale University, will discuss *The Changing Importance of the Military in American Domestic Development and International Outlook.*

Gabriel, currently professor of American Civilizaztion at the School of International Service, American University, holds B.A., M.A., and Ph.D. degrees from Yale, as well as several honorary degrees.

He has taught at the University of Sydney, Australia, and in 1951-52 was Pitt Professor of American History and Institutions at Cambridge University.

The Phi Beta Kappa Visiting Scholar Program was begun in 1956 to enable more colleges to have leading scholars participate in campus activities. Under this program, a Scholar spends two or three days on campus. Generally, he gives a public lecture, leads classroom discussions, and meets informally with students and faculty.

Charlatans . . .

(Continued from Page 1)

the most memorable.

The Charlatans should be encouraged by the success of *Richard II* to enter into more readings in the near future. As this performance shows, much can be done with books in hand. What is made of the words transcends all expediency.

SUMMER JOB: Private boys' camp, Adirondacks; counselors to teach sailing (Sailfish,) handcrafts, canoeing, campcraft, swimming, riflery, tripping to ages 7-14. Mr. Reiners, 22 Butternut Dr., Pittsford, N.Y. 14534.

VEATH ANTIQUES
"Largest Stock in Central New York"
Seneca Turnpike (Route 5)
KIRKLAND NEW YORK

JAY - K INDEPENDENT LUMBER CORP.
NEW HARTFORD — RE 5 - 4477
FRATERNITY PADDLES BEAVERBOARD
LUMBER AND MILLWORK

MAX CHEVROLET
15 MEADOW STREET —CLINTON NEW YORK
"Your Friendly SUBURBAN Chevrolet Dealer"
A GOOD PLACE TO BUY THAT NEW OR USED CAR
See and Drive the Fabulous New Monza

RACQUET SHOP
OF
Wicks and Greenman
A Shop Specializing in
CLOTHES FOR THE COLLEGE MAN
56 Franklin Square
IN UTICA

THE MODERN TAILOR SHOP
43 College Street Clinton, New York
TELEPHONE CLINTON: ULysses 3 - 8421
Pick Up and Delivery at Your Door
LAUNDRY • TUXEDO RENTALS
DRY CLEANING • SHIRT SERVICE

Mellen Travel Service, Inc.
HOTEL UTICA
Phone RE3-7563

TOP QUALITY, WIDE VARIETY,
LOW PRICES — EVERY DAY
CHOICE WESTERN MEATS • BIRDSEYE FROZEN FOODS
Wholesale and Retail
FORD'S MARKET
West Park Row UL3 - 5535

heading for sun and fun? protect vacation money with American Express Travelers Cheques
HAYES National Bank
Clinton, New York
BANKING HOURS:
Monday through Friday — 9:00 a.m. to 3:00 p.m.
Fridays only — 4:30 - 6 p.m.

--Letters to the Editor--

To the Editor:

We participated in the Chapel demonstration last Sunday evening. Although there was not an overly large number of participants, those who took part were both orderly and dedicated. Unfortunately, our presence was not likewise received. It was a cold evening and a large chunk of ice hung ominously over the edge of the chapel's steeple. The chapel looked warm and inviting by comparison.

The chapel-goers began to arrive. Most avoided the eyes of the crowd. There were, however, several faculty members whose indignation was most obvious, as they too brusquely shoved and shouted their ways through the demonstration, an action hardly necessary, since an adequate path had been open for them.

Chapel services ended. A few snowballs were thrown into the crowd by one or two Zealots. Our long cold wait was most sadly ignored by those who should have been most deeply concerned. It became obvious that some who had arrived through the front doors had departed through some other exit, most conspicuous among these President McEwen.

We wonder whether brotherly love was practiced that night by those who sat in prayer in the chapel or by those who sat in silence on the chapel steps.

Warren and Betsy Bratter

To the Editor and the Students of Hamilton College:

Sunday's demonstration against compulsory worship was a success. There were 175 students on and around the chapel steps, and 140 of them signed their names to a sheet of paper stating that they were there. There were no unpleasant incidents, and even those who objected to our presence admitted that we were well-behaved.

Right now, there are no more demonstrations planned. We have demonstrated to the faculty, to the administration, and to the student body that we are deeply concerned over this issue. Further demonstrations would only serve to antagonize those who favor our cause.

However, this does not mean that we will stop working for the abolition of compulsory religion. The entire student body will be polled next week on the issue, and the results of this poll will be turned over to the administration. There is a symposium of opposing thought in this newspaper today. I would like to suggest an oral discussion of the problem between faculty members and students.

The Student Senate must be prodded into action. Because it is respected by the administration, the Senate can have a definite influence on the ultimate decision. Therefore, we ask you to speak with your representatives, to write letters to the Senate, to demand strong action. The freshman class has already written such a letter.

Discussions with faculty members are also very much in order. We are sure that they are all willing to discuss the issue and will be happy to learn how interested we are.

The only argument that our opponents have offered is that we all knew about compulsory religion before we came here and shouldn't have come if we felt so strongly about it. I knew about the requirement, but I liked so many other things about Hamilton that I came here anyway. Now that I am here, I feel that I have the right to try to change the requirement, just as a member of a political party may try to change the party's stand, or a person living under an oppressive government may help try to establish a democracy, as the American colonists did in 1776. Our aim is not to destroy Hamilton's traditions, but to improve the college for the benefit of all.

Daniel M. Siegel, '67

To the Editor:

For the past week or so I have had the dubious privilege of watching another one of our College's yearly miniaturized wars gaining momentum around me. The dispute this year is over compulsory chapel; last year the big issue was final exam systems. Next year, in all probability, the present dispute, so dear to the hearts of so many, will be forgotten, and some other question will have been resurrected for us all to work off steam about.

DEMONSTRATION — "Chapel Yes! Compulsion No!" read one of the signs carried by students in the demonstration against compulsory religion last Sunday night. Over 140 students sat in protest on the chapel steps while the service was held inside.

I am not opposed to free discussion by students on administrative issues. I am not even opposed to such anomalous displays as last Sunday's sit-down strike in front of the chapel — as long as they are conducted peacefullly and no one attempts to tamper with the rights of the people who cannot sympathize with the demonstrators' cause.

However, when a group of students begin basking in their own self-aggrandizement to the point where they warp a measly dispute over the spending one utterly innocuous hour a week in church into a great struggle for the rights of mankind, they have gone too far. When I learned last Saturday that the powers behind the chapel strike had busied themselves notifying New York City and national news media about their grand quest for freedom, I wondered whether or not I should disturb my Kirkland Dorm neighbors with a laughing fit. I decided not to; the warped impression of its own significance that has permiated the whole anti-chapel movement is not too funny. It is almost sickening.

Every year when one of these tempests in a teapot begins, some students start shouting that they are being "cheated" or "oppressed" by a stubborn, moss - covered administration which must be refusing to listen impartially to their petulant little demands. These boys are forgetting one very important fact: this is not *our* school. We attend classes here, we pay tuition here, and we can and should make our suggestions for its betterment, but we do not own it. We are not being trodden under by the tyrannical heel of a callous administration if every whim of the student body is not immediately incorporated into the administrative rules of the College. Hamilton College, despite the fact that we study here, still belongs to the trustees. It is up to them to govern their institution as they see fit, through the officers whom they care to appoint.

If students were ever denied the right to respectfully offer sincere suggestions for the improvement of the College, the day would be a tragic one. But students who rant and rave about "moral rights" when there are none at stake or who accuse the administration of being "tyrranical" when they are only exercising their rights are only hastening that day upon us all.

James S. Ward, '66

ONEY'S RESTAURANT
CLINTON
For Eating Out

18" HARD FIREPLACE WOOD
$15.00 CORD DELIVERED
PHONE:
UL3-5701
UL3-5347

VALLEY BROOK MOTEL
SENECA TURNPIKE
New Hartford
PHONE: RE2-2127
Free TV and Phones
37 UNITS

JERRY SCHILLING
YOUR
ATLANTIC
DEALER
COLLEGE ST., CLINTON

George's Barber Shop
17 College Street

FALBO'S
Ford Service
123 College Street

C. W. WEAVER
Wine & Liquor Store
Weekdays — 9:00 - 10:30
Park Row - Clinton
Saturdays — 9:00 - 10:30

PRIVATE PILOT COURSE — LEARN TO FLY
SPECIAL PACKAGE "DEAL" includes dual instruction, solo and ground school, new equipment, certified flight instructor — Also Aircraft Rental
For Information Call RE 6 - 9036

STAN'S FAMILY SHOE STORE
Jarman — Keds — Ball Band Footwear
and
STAN'S TAXI SERVICE — UL3-2003

Glauca Morra Motel
P. O. Box 42 — Clinton, N.Y.
7 Miles West of Utica on
Route 5 at Kirkland
Free TV — Miniature Golf
Phones: UL3-8034, UL3-8238

GORTON'S
VILLAGE VARIETY STORE
Clinton, New York
STATIONERY • MEN'S WEAR • HOUSEWARES
You will find it pays to check your want list with us before you waste your time looking elsewhere.

Utica Sporting Goods Co., Inc.
2 Devereaux Street RE 5 - 3248
WILSON & BRUNSWICK - MacGREGOR DISTRIBUTORS
SKI CLOTHING — SKIS — GOLF — FOOTBALL — BOWLING
TENNIS — FENCING — BASEBALL — AND MORE
Contact Bob Fraser or Hunt Lawrence at Chi Psi

the Park Row pharmacy has everything!

JIM'S
13 W. PARK ROW UL 3 - 8470
THE HAMILTON MAN'S
DOWNTOWN STORE
Books — Smoking Supplies — Sports Items — Sundries

CLINTON COURIER, INC.
Quality Printing Since 1846
Letterheads • Invitations • Greeting Cards
Specialty Printing

OXFORD PRODUCE
COMPANY
UTICA, NEW YORK

Hill Mile Relay Team Breaks Record in Union Invitational

A select squad of varsity runners traveled to the Union Field House for the Union Invitational, the most important meet of the indoor season, last Saturday.

Before the meet, Coach Gene Long admitted that he was "putting all the eggs in one basket"' by going for an upset victory over powerhouse Rochester in the mile relay; Rochester had previously broken records in two meets, while the Continentals had officially surpassed the Union record.

Upon arriving, the thin-clads found that they had not been seeded in the top heat with Rochester. Undaunted, the quartet of Warren Bratter, Dick Hadley, Woody Studenmund, and Drew Ramsey, managed not only to beat Rochester but also to surpass the meet and field house record with an outstanding time of 3:37.0.

The seeder didn't stop with the relay, but also managed to place Dan McKeon, who placed fourth in the mile with 4:34.8, in the unseeded heat. He also put the only two Continental entries in the 1,000 yard run, McKeon and Bill Olmstead, in the same heat. The only other point getter for the Blue-men was Ramsey, who placed fourth in the 50.

The Continentals' total of nine points, garnered by only five men, put them in seventh place in the fifteen-team field. Also competing were Bratter and Dewey Strohmeyer in the 600, Dick Hall in the 50, and Peter Knobel in the mile. The relay, which was the fastest official indoor time in Hamilton's history, had good passes all around and was sparked by sub-54 second quarters by Studenmund (53.7) and Ramsey (53.8).

Next week, the Continentals will come in contact with the same seeder when they travel to Union for a triangular meet with RPI and Union. Both varsity and freshman teams will be going all out to establish the rising star of Hamilton track and field team. Most of the top talent are either freshmen or sophomores. Four of last week's five top scorers were sophomores.

Three on Faculty To Debate Cases On Social Studies

A briefing section, covering all facets of international and national affairs, economics, and history will be conducted Wednesday, Mar. 25, at 8 p.m. in the Chemistry Auditorium.

Laurence R. Birns of the department of government, Jerome B. Komisar of the department of economics, and David R. Millar of the department of history will square off as proponents of different positions.

The panel, which will be available to answer questions covering both past and contemporary events from both students and faculty, has announced that questions in all fields will be entertained.

Several sample questions that the panel may have to consider: "Is communism or capitalism taking the lead in underdeveloped nations?" "What are the economic and political implications of the American wheat deal with Russia?" "What actually happened at Yalta?" "What are some contrasts between the L.B.J. and J.F.K. administrations?""

Obele Book Fund Raises Over $417

The Morefe Obele Fund, which was established in memory of Morefe Obele, '64, has collected $417, according to Tom Oberholtzer, who headed the Fund.

The money will be used to purchase books for a memorial at the Government College in Ughelli, Nigeria. The College has sent a list of the books it needs. These books, plus additional selections, will be sent to Nigeria before the end of the semester.

Obele died on April 3, 1963, of complications following minor surgery in Utica. He had attended the Government College for four years before he entered Hamilton.

DU, D Phi Place First in Bowling; TKE, Psi U Next

The struggle for the Hill intramural trophy continues; and with the finals of two sports, basketball and bowling, approaching rapidly, there should soon appear a clearer indication of which houses will be in contending positions as the spring season begins. The remaining winter sports, badminton, squash, and ping pong, will start soon.

DU ran away with first place in the Buff Bowling League, going through the entire season without losing a point. TKE grabbed the other playoff position, edging DKE for second spot in the league.

In the Blue League, there was a scramble for first place, with the D Phi keglers finally copping the laurels as Psi U finished second. Northwest Dunham, which had also been in the running, was disqualified for using an ineligible bowler. The playoffs will be held early next week. The following list is of the top average bowlers in the league.

Leisner, Northwest Dunham	184.6
Fair, DU	177.0
Sterling, DU	175.7
Taylor, DKE	167.6
Beebe, DU	166.8
Swatek, TKE	163.9
Colodner, ELS	163.7
Harned, Northwest Dunham	162.5
Slaight, DU	160.0
Baumbach, D Phi	159.6
Cusick, Psi U	159.1

The intramural all-star hockey team was announced this week by intramural chairman Al Carrel. The team was selected by the votes of each team and the referee.

BLUE LEAGUE

Sandy Stone, TDX
Ron Ripps, TDX
Bill Milton, Psi U
Mark Astor, Psi U
Rod Smith, AD
Forrest Jones, AD
George Gross, AD
Pete Goodnough, Chi Psi
Bill Toomajian, ELS
Dick Weaver, ELS, goalie (tie)
J. B. Southard, DP, goalie

(Continued on Page 6)

RECORD SETTERS — Hamilton's mile relay team last week broke the Union Field House record with an outstanding time of 3:37. The record setters are from left to right, Dick Hadley, Warren Bratter, Drew Ramsey, and Woody Studenmund.

Twenty Students Enter Water Safety Program

—by Tom Crane

Recent nightime visitors to the Alumni Pool have discovered that formal swimming does not come to a close with the final intercollegiate meet of the season. In fact, when the competition ends, the annual life saving and water safety course begins. Currently, twenty Hill students meet three night a week to take part in this Red Cross instructional program.

Taught by Gene Long, the Hamilton Plan is actually not one but two courses. The month-long program consists of both the senior life saving course and part one of the water safety instructor's course. Both of these courses are sponsored by the American National Red Cross. Those who successfully complete the 22-hour program are eligible to take part in two of the water safety instructor's program offered in April.

Based on the premise that "safety in the water depends on swimming skill and the ability to take care of one's self," this course attempts to teach safe, correct behavior in the water. Once a person is able to care for himself in the water, it is hoped that he will be better equipped to save others.

Described by Long as being "highly concentrated," the program teaches a wide range of skills. The rigorous curriculum includes instruction in everything from rescue to resuscitation. In all, fifty specific skills are taught through lectures, demonstration, and practice. To receive their water safety instructor's and senior life saving certificates, students in the course must pass a comprehensive written test and a test in practical skills.

Any Hamilton student is eligible for the life saving and basic instructor's course after passing a swimming test. Students receiving their senior life saving certificate are qualified for such jobs as lifeguarding and waterfront supervision. Those completing the advanced water safety instructor's course are qualified for the more lucrative job of teaching life-saving.

College Schedules Speaking Contests For Parents' Day

The annual Clark Prize and McKinney Prize Speaking Contests will be held this year on Apr. 25 and May 6, respectively.

The Clark Prize contest for seniors, which in past years was an important part of Commencement exercises, will be part of the Parents' Day program this year. Six seniors compete for a cash award, each speaking on a topic of his own choice.

Robert R. Carson of the department of public speaking stated that although only four seniors normally participate in the contest, this year it was impossible to narrow the field down to less than six. The seniors who will compete are Bob Collings, Mike Colodner, Tom Kopecek, Dave Morris, Horace Underwood, and Jack Zulack.

The McKinney Prize contest is for junior, sophomore and freshman speakers. The contest, which will be held in the Minor Theater this year, awards a certificate from the College Book Store.

Junior speakers will be John Paul, Phil Webb, and Dave Robinson. Peter Albro, Gabriel Asfar, and Bruce Haddow will be the sophomores participating, and Henry Adam, Steven Fass, and Chris Koelbl will speak in the freshman competition.

Syracuse Offers Summer Seminar In Political Study

The Maxwell School of Syracuse University is again offering a *Washington Seminar*, from Jun. 8 to Jun. 26.

Prof. Landon Rockwell reports that the program is much like Hamilton's field trip, except that it is more concentrated and requires written work on the part of the program. Syracuse awards three credit hours for successful completion of the course, and Hamilton accepts the credits.

Last year two Hamilton students participated in the program and, according to Rockwell, thought it was very worth while.

This year's program will concern itself with two major questions: issues in the coming campaign and the conduct of foreign policy.

Students interested in the *Washington Seminar* should see Rockwell for a brochure and application form.

SYMPOSIUM — Participants in the discussion Saturday morning on "What Is Folk Music?" were, from the left, Anthony Scott, of the Fieldston School; Dr. Louis C. Jones, '30, of the New York State Historical Association; moderator Charles L. Todd, of Hamilton College; Edward D. (Sandy) Ives, '48, of the University of Maine; and Reuben C. Cholakian, of Hamilton.